

A fruitfull Conference, or  
Communication, touching the re-  
ceiuing of the holy Communion, o-  
therwise called the Sacrament of the  
Lords Supper : compiled and set  
downe in forme and maner of a Di-  
alogue, for the better instruction of  
the ignorant and vnlearned,  
for whose sake it was  
chiefly written.

Ephes. 4. 14, 15.

Let vs not hencefoorth be any more children, wauering and  
caried about with euery wind of Doctrine, by the deceit of  
men, and with craftines, whereby they lay in waite to de-  
ceiue vs. But let vs follow the trueth in loue, and in all  
things grow vp into him which is the head, namely, Christ,

Quum semel aberrauerint, constanter in  
stultitia perseuerant, et vanis vana de-  
fendunt : Lactant, libr. 3. Cap. 24.



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of the Conference, of

the following members:

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*To the godly and*  
Christian Reader.

**W**Hen I first began this small Treatise (wel-beloued in the Lord) I did it rather for mine owne priuate exercise, then for any purpose I had to publish it, or make it common. For, I considered that the matter was such, as had beene largely handled of diuerse learned men, and that nothing almost could bee spoken thereof, which had not bin

*To the Reader.*

spoken before. Yet, notwithstanding, hauing conceived a certain methode in my minde, which as I supposed, might be profitable for the instruction and information of the ignorant & simple; I thought it not amisse to proceede therein, and to frame my stile in such plaine sort, as was most fit and convenient for their capacitie: knowing by experience, that the Apostles wordes were true, where he sayth: that *The naturall and carnall man perceiueth not the things that belong to the Spirit of God; neither can be*

*1. Cor. 2.*

*14.*

*To the Reader.*

*he vnderstand them, because they are spiritually discerned.* Therefore, in regard of the dulnesse and weaknesse of the most part of the vulgar and common people, I deemed it best to auoid all affectation & eloquence of words, and to endeauour to expresse and set downe all things concerning this high and heauenly mysterie, with as much breuitie and perspicuitie as I could: that the vnlearned, which are not acquainted with schoole termes, might not, through the obscuritie of words, be defrauded of the right vn-

*To the Reader.*

derstanding of the matter  
it selfe. If I had intended  
to seeke herein the vaine  
praise and commendati-  
on of my owne learning,  
(which, in comparison of  
manie others, I acknow-  
ledge to bee very weake  
and slender) I would haue  
affected a more lofty kind  
of writing, and would not  
haue humbled my selfe to  
creepe, as it were, vpon  
the ground, by vsing so fa-  
miliar and friendly kind of  
communication. But, in-  
asmuch as my chieftest end  
and purpose was, not to e-  
stablish the iudgement of  
the learned, but to instruct  
and

*To the Reader:*

and help the ignorance of  
the vnlearned, and (as the  
Apostles rule is) to do no-  
thing for ostentation, but  
all things for edification; I <sup>1. Cor. 14.</sup>  
supposed it very expedi- <sup>26.</sup>  
ent and needfull, to direct  
my pen according to my  
owne mind and meaning,  
and to write (as the com-  
mon saying is) *rudius, dum*  
*planius*, rudely, so it were  
plainely. And when I had  
bestowed my labour to fi-  
nish it, although I could  
not bee resolued in my  
owne iudgement, that it  
was worthy to bee publi-  
shed: yet being otherwise  
perswaded by some of my  
lear-



*To the Reader.*

learned and godly friends,  
at length, I yeelded vnto  
them, committing the suc-  
cesse thereof vnto God, &  
praying him to adde a blef-  
sing vnto it. Now, here I  
am to request the graue  
and learned sort, to whose  
handes this my short and  
simple labour shal happen  
to come, fauourably to  
cēsure this my enterprife,  
if either in substance of  
matter, or in the forme &  
maner of handling, or in  
excellency of wordes, I  
haue not sufficiently an-  
swered their expectation.  
For, as I said before, so I  
protest againe, that in wri-  
ting



*To the Reader.*

ting hereof, my determination & purpose was not to satisfie them, whom I knew to be furnished with all kind of good learning: but my full mind and meaning was, to instruct and teach the inferiour sort of people, who being ignorantly and blindly bred vp without knowledge, are far wide from conceiuing the inward mysterie of this holy Sacrament, or the principal vse & end, wherefore it was ordained. Of this sort, there are a great number euerywhere in the world at this day, as I my selfe, and many other my fellow

*To the Reader.*

fellow Ministers, haue pro-  
ued, and daily doe proue  
by experience, to our  
great griefe.

For their sakes there-  
fore I haue taken this  
paines, such as it is, in hope  
(through Gods blessing)  
that it may be a meane to  
illuminate the eyes of the  
simple, and to giue light to  
such, as for want of know-  
ledge, doe yet sit in dark-  
nesse and in the shaddowe  
of death.

Accept it, I pray thee  
(gentle Reader) in good  
part, as the Widdowes two  
mites (Marke 12. 42. Luke  
21. 2.) put into the Lords  
treas-

*to the Reader.*

treasury. Esteeme not the gift by the quantity and value; but by the heart & affection of the giuer. And if thou shalt thinke it worthy of reading and hearing, communicate it to thy family and friends, that they also may bee edified thereby. Behold, saith the wiseman Syrach, *I haue not laboured for my selfe onely, but for all them that seeke wisdom and knowledge.*

Now, *The Lord giue vs a 2. Tim. 2. 7.  
right iudgemēt in al things;  
and graunt that we may fol-  
low the trueth in loue, and in Ephes. 4. 15.  
all things growe vp into him  
which is the head, namely,  
Jesus*

*To the Reader.*

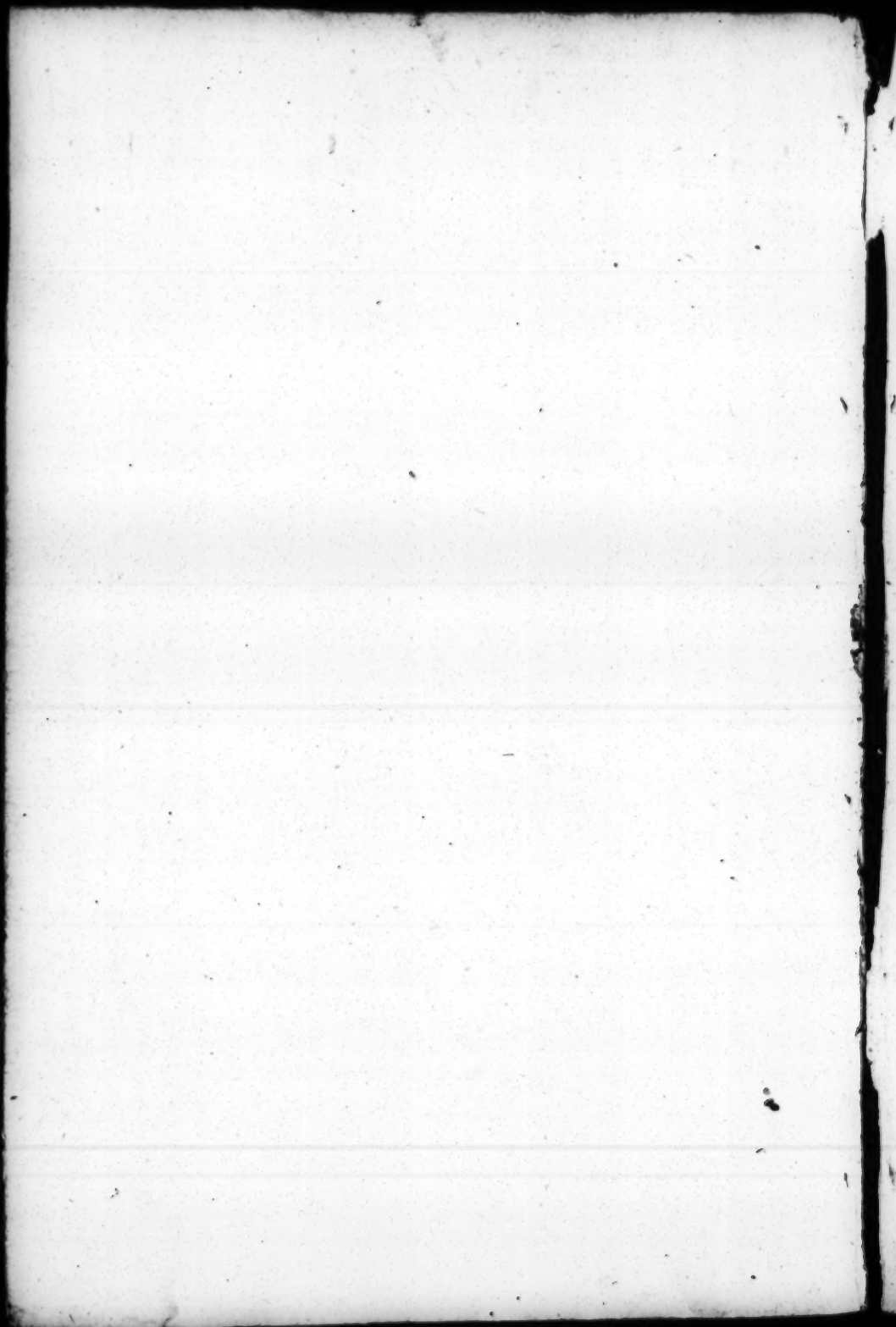
*Jesus Christ* : to whome  
with the Father and the  
holy Ghost be prayse and  
glorie, now, and for euer.  
*Amen.*

Thy faithfull and lo-  
uing brother in Christ,  
*T.P.* Minister of the word.

*Omnia pura puris. Tit. i. 15.*











A fruitfull conference  
or communication, touching the  
*receiuing of the Holy Commu-*  
nion, called the Sacrament  
of the Lords Supper.

*Ambrose* the Minister, *Onesimus*  
the Parishioner.

*Ambrose.*

**I** Maruaile much (neighbour *Onesimus*) why you are so slack and negligent in resorting to the holy Communion?

Slacknesse  
in receiuing  
the Com-  
munion re-  
proued.

*Onesimus.* And I maruaile as much (good Sir) wherfore you should find fault with me, more then with others. Are none culpable herein besides mee?

*Ambr.* Yes verily: I acknowledge that many people, yea most people euery where, at this day, are well worthy to bee blamed for the same fault. And I cannot call it to mind, nor utter it, without great grieve of heart.

B

For

Matt. 22.  
 Luke 14.  
 Apoc. 19.

Matt. 26.  
 Luke 22.  
 1. Cor. 11.

Luke 14. 18.

For, whereas the Lord hath ordained a great and heavenly Supper, for the reliefe and comfort of all true Christians, and hath invited all men and women thereunto, willing them continually to eat and drinke thereof in the remembrance of him: I find by common experience, that few or none bee so mindfull or carefull of their bounden duety herein, as they ought to be. Yea, a great number make light of it, and chuse rather to be otherwise occupied, some about their Farmes, some about their Oxen, some about their Merchandise, some about their vaine delights and pleasures: wherewith their minds be so bewitched & caried away, that being lovingly called, they make excuses, and say, they cannot intend to come.

*Onesi.* If this be so general a fault in others, then I hope (Sir) that you will the rather beare with mee, being vnlearned and a simple man.

*Ambr.* Surely (neighbour) it is not to be tolerated, either in you, or in any others. For, what a matter is this, that people should shewe such fruites of darke-

touching the L. Supper. 3

darkenesse, in this so cleare a light of the Gospell? In the dayes of ignorance and blindnesse, when this Sacrament was miserably abused, and made a wicked & damnable idoll, with what deuotion & greediness did all people both young and old runne after it, and worship it? But now, when it is rightlie and religiously vsed, according to the true institution and ordinance of Christ, men make no haste at all to come vnto it; but bee as negligent and carelesse in resorting thereunto, as if they did loath that heavenly Manna, or as if it were a thing not greatly to bee accompted of. Is not this (thinke you) a lamentable and wofull case?

Onesi. It were lamentable in very deed, as you say, if any man should either loath it, or make small account of it. I, for my part, doe thinke reuerently and deuontly of it.

Ambr. Yea, but it is not enough for you so to doe, vnlesse you also receiue it, according as the Lord hath commaunded, saying, *Take ye, eate ye, this is my Body. Drinke yee all of this;*

*for this is my blood of the New Testament, &c.* These words of Christ, doe bind all Christians to be partakers of this holy Sacrament: so that it is not an arbitrarie matter standing in our owne will, eyther to receiue, or not to receiue; but it is a matter of necessitie, where with we are charged in conscience by a speciall commaundement.

Onesi. I confesse it to bee true as you say: and I reposit me to your selfe, whether I doe not yearely receiue the Sacrament as others doe.

Ambr. Yes: I know well, you receiued it once in the yeare.

Onesi. Why (good Sir) is not once every yeare sufficient?

Ambr. No verily. Christ is no niggard of his meate and drinke, neither hath hee ordained his Supper to be kept as men commonly keepe their Christmas feasts, to wit, once in the yeare onely: but he hath appointed it to be celebrated and receiued continually from time to time.

Onesi.



touching the L. Supper. 5

Onesi. That is more then I haue  
hitherto vnderstood.

Ambr. The Apostle Paul, in the eleuenth Chapter of his first Epistle to the Corinthians, sayth: *Quotiescunq; comederitis, &c.* As oft as yce shall eat this bread, and drinke of this cup: where, this word (*Quotiescunq;*, as oft) doeth plainly shew, that wee ought to frequent it, and receaue it oftentimes.

That wee  
ought to re-  
ceiue often.  
1. Cor. 11.

οσδους

Onesi. Did men vse so to doe im-  
mediatly from Christ his time?

Ambrose. Yea: it was the vse in the Primitiue Church, as S. Luke witnesseth in the Actes of the Apostles. And it doeth well appeare by the wordes of S. Augustine, who calleth it *quotidianam medicinam*, a daily medicine. His wordes bee these; *Peccata si non tanta sint, ut excommunicandus quis videatur, non se debet à quotidiana medicina Dominici corporis separare.* If a mans sins be not so great that hee may seeme worthy to be excommunicated, hee ought not to separate himselfe from the

Acts 2.46.  
Acts 20.7:

August. ad  
Ianua.

daily medicine of the Lords Body.

Onesi. These are very playne words, and doe importe no lesse then you say.

August:

*Ambr.* So they are: And yet you shall heare playner words then these. For in another place, handling these words of the Lords prayer (*Give vs this day our daily bread*) hee writeth thus: *Accipe quotidie, quod quotidie tibi proffit. Sic vive, ut quotidie merearis accipere. Qui non meretur quotidie accipere, non meretur post annum accipere.* Receaue that daily, which may daily doe thee good. So liue, that thou mayst be worthy to receiue it daily. He that is not worthy to receiue it daily, the same is not worthy to receiue it after a yeare. What can bee spoken more plainly for the cōfirmation of my former wordes?

Onesi. But I pray you, tell mee, doeth he not speake these words to the Priest onely?

*Ambr.* No: but indifferently to all people.

Onesi. Why then, I perceiue it is not to be made an Easter matter only, as it hath bin in times past.

*Amb.*



touching the L. Supper. 7

*Ambr.* No, no: the obseruation of that time aboue others, was neuer Christs ordinance, but a superstitious order deuised, and first enioyned and brought into the Church by one *Zepheus Polidor.* *rinus* a Pope of Rome. *S. Augustine* *Virg.* would haue all godly people to receiue this holy mystery daily, or at the least euery Sabbath day. For, in his booke of rules Ecclesiasticall, thus he sayth, *Quotidie eucharistia Communionem percipere, nec laudo, nec reprehendo: omnibus tamen dominicis diebus communicandum & suadeo & hortor.* To receiue the Communion of the Sacrament of thankesgiuing daily, I doe neither praise it, nor dispraise it: howbeit to receiue it vpon euery of the Lords dayes, I doe both aduertise and also exhort.

*Onesi.* Of trneth (for my part) I doe not see how these places may be auoided, if we shall follow herein *saint August.* iudgement.

*Ambr.* There is no learned man, that will deny his iudgement herein, to be sound and good. And seeing his rule and counsel is, that people should

receiue it euery Sabboth, thinke with your selfe whether they be not well worthy of rebuke that receiue the Communion but once in the yeare, and that (as it may be thought) more for publike order sake, then for any good zeale they haue, grounded vpon knowledge.

*Onesi.* I cannot chuse but yeeld vnto you. For, by the authoritties that you haue alledged, it is manifest and certaine that all men & women are bound in conscience to Communicate oftentimes in the yeare.

*Amb.* Yea: and if they did consider the matter well, they would so doe. For why? the food that is offered vnto them in this holy Sacrament, is the food of their Soules. And seeing men be careful to receiue their corporall foode appointed for their bodies, twise at the least (if not more) euery day; shal they thinke it enough to receiue the spirituall foode of their soules once or twise in a whole yeare?

*Onesi.* Surely, I must confesse, that

that it is against all reason for any man  
 so to thinke: neither can I otherwise  
 chuse, but accuse and condemne my  
 selfe for holding that false and fond opi-  
 nion heretofore, as many others haue  
 done. But by this experience, I learne,  
 that ignorance and blindnesse leadeth  
 men into sundry euill errours. And Matt. 22. 29  
 now (good Sir) for so much as it hath  
 pleased you, to enter into this confe-  
 rence with me, I beseech you (if it may  
 stand with your conuenient leisure)  
 vouchsafe to instruct me more at large  
 in the right knowledge and understan-  
 ding of this worthy Sacrament, and  
 all the circumstances therunto belon-  
 ging: that I may not hereafter go on  
 to it ignorantly, as I haue done before  
 time, but that I may conceiue rightly  
 and truely of it, according to the Scrip-  
 ture, and that I may prepare my selfe  
 thereunto in such godly sort, as be-  
 cometh those that will receiue it wor-  
 thily, to the comfort and saluation of  
 their soules.

*Ambrose.* I am glad to heare you  
 say so much, neighbour *Onesimus*:  
 & as you are willing to learne, so am

I most willing to teach you, or any others, so farre forth, as my poore talent will extend. And first let mee demaund of you, whether you know what a Sacrament is. For that is a point most needfull to be knowen.

*Onesi.* It is an holy thing.

*Ambr.* You would say (as I think) an holy signe of an holy thing. This indeed is true: but it is not a full & perfect definition of a Sacrament, because it is too generall.

*Onesi.* I pray you then that you will define it vnto me.

What a Sacrament is.

*Ambr.* A Sacrament is an outward and visible signe instituted of God, and representing vnto vs, inward and invisible grace, whereby the Lord, as by a speciall seale and pledge, annexed to his word, doeth assure vs of his good will and fauour toward vs, and confirme vnto vs all his promises made in his Sonne Iesus Christ, touching the forgiuencesse of our sinnes, and eternall life.

*Onesi.* Surely, by this your definition I conceiue more of the nature of a Sacrament, then euer I did before.

And



touching the L. Supper. 11

And now I beseech you, shew me how many Sacraments there be.

*Ambr.* Two onely, instituted of Christ in the new Testament, namely, Baptisme and the Lords Supper.

How many Sacraments there be.

*Onesi.* I haue heard some learned men say, that there are seauen.

*Ambr.* The Papists doe affirme so, but falsly : for the other fīue, which they reckon, were neuer ordained of the Lord to bee Sacraments. They graunt, that the Gospell doeth not make mention of the particular institution of them all; Yet they sticke not to say, that Christ did institute them all. And why? because we read, Ioh. 20. 30. that Iesus did many other signes also in the presence of his Disciples, which are not written in this booke.

John 20. 30  
Clictoeus

*Onesi.* How thinke you of that reason?

*Amb.* I take it to be a very weake & simple reason. For vnderpretence of that text, they may (as they doe) avouch a number of vnwritten verities, which haue no ground at all in the word of God. And the signes, whereof S. Iohn there speaketh, were onely

Theophi.

onely such, as he did after his resurrection in the sight of his Disciples, and none others, as *Theophilaet* doth well note vpon that place. And of what force (I pray you) is this argument? Christ did many other signes in the presence of his Disciples, which are not written in this booke: Ergo, hee did ordaine seauen Sacraments. Nay, it is most certaine that our Sauour after his resurrection, did not ordaine any Sacraments; therefore to build their new found Sacraments vpon those words, is great folly.

Matt. 28.  
20.

Onesi. It should seeme to me, that he did institute the Sacrament of Baptisme after his resurrection, when in the last of *S. Matthew* he sent his Disciples into all the world, willing them to Baptize all nations in the Name of the Father, the Sonne, and the holy Ghost.

Ioh. 4. 2.

Amb. You mistake greatly. For, it appeareth in the 4. Chapter of Ioh. that his Disciples baptized long before. And you must not thinke, that they did presume to doe it, without his Commandement.

Muscus:

Onesi. Are there not certaine speciall



touching the L. Supper. 13

ciall properties and conditions required in all Sacraments, without the which they cannot be truly accomplished Sacraments :

*Amb.* Yes: there are three in num. Three conditions required in a Sacrament. ber. First, that they be ordained of God. Secondly, that there be an expresse Commaundement of God, for the vse of them. Thirdly, that there be a promise annext, to assure vs, that wee shall be partakers of the inward graces, which are thereby represented and signified vnto vs.

One. And are not these three properties to bee found in y rest of the Sacraments which y Baptists would haue?

*Amb.* No: and therefore they bee not Sacraments.

One. What thinke you of Matrimonie: that seemeth to come very neere to the nature of a Sacrament. For it is ordained of God. It is also commanded to be vsed And it doth represent vnto vs the mystical union that is betwixt Christ & his Church, as we are taught in the celebration thereof.

*Am.* Yea, but it was neuer ordeined nor commanded of God to be vsed as a Sacrament.

Matrimonie  
not properly  
a Sacrament.

Sacra-

Sacrament either in the old or in the new Testament. And although it doth represent vnto vs an holy thing, yet it is not properly a Sacrament: for all Sacraments properly so tearmed, as well vnder the Law of *Moses*, as vnder the Gospel, were appointed onely for the faithfull and godly. But, the first institution of Matrimonie was in Paradise, immediatly after the Creation of mankind; and the vse therof was indifferently permitted to all nations of the world, without exception of any one kind of people whatsoever. Whereby it is certaine, that God in the beginning, did not appoint it to be a Sacrament. Neither do wee any where find throughout the whole new Testament, that our Lord and Sauour Iesus did at any time ordaine it to be reckoned among the number of his Sacraments. Therefore although it doe represent vnto vs an holy thing, yet it is not properly to be counted or called a Sacrament.

Onesr. I remember I haue heard some say, that Saint Paul in one place doeth call it a Sacrament.

*Ambr.*

touching the L. Supper. 15

*Ambr.* I know the place well that Caluin epi. cap. 3. they doe alleage. But the right signi-

fication of the Greeke word is a my-  
sterie or secret, and not a Sacrament.  
And the Apostle, to shewe that hee  
would not haue it to bee vnderstood  
of Matrimonie, sayth: *But I speake  
concerning Christ and the Church.* And  
great wonder it is to consider how  
they can make it a Sacrament of the  
Church, seeing they doe esteeme it  
to be so profane, so vnpure and vn-  
cleane a thing, that it may not be law-  
full in any wise for any married man  
hauing a wife, to enter into the order  
of their Priesthood; as appeareth by  
their decrees made to the contrary.

*Onesi.* You haue satisfied mee in  
this point. Now I pray you open and  
declare vnto me for my better instruc-  
tion, what are the parts of a right and  
true Sacrament?

*Ambr.* They are two in number; The parts  
the visible Element and Creature, of a Sacra-  
ment. which is the outward signe: and the  
invisibile grace, which is the inward  
thing signified.

*Onesi.* I pray you make it playne  
by example.

*Amb.*

*Amb.* In the Sacrament of Baptisme, the outward and visible signe is water, wherewith the child is washed or sprinkled. The inward and inuisible grace, is the washing away of our sinnes, by the blood of Christ through faith. Againe, in the Sacrament of the Lords Supper, the outward signes are bread & wine, which we receiue with our bodily mouthes: The inward & inuisible grace, is the participation of the body and blood of Christ, which wee receiue inwardly in spirit by faith.

*Onesi.* To what end did the Lord chiefly ordayne this latter Sacrament of his body and blood?

The institution of the Lords Supper.

*Ambr.* The words which he vsed at the first institution thereof, doe plainly declare. For, in the selfesame night wherein he was betrayed, being at Supper with his Apostles, when he had eaten the Easter Lambe, being the Sacrament of the Iewes passeouer, according to the Law of *Moses*: then (as the foure Euangelists doe write) he tooke bread, and when he had giuen thanks, hee brake it, and gaue it



touching the L. Supper. 17

to his Disciples, saying : *Take ye, eate* Luke 22.  
*ye, this is my body which is giuen for you:* 14.  
*do this in the remembrance of me.* Like-  
wise, in the end of Supper, hee tooke  
the cup, & when he had giuen thanks,  
he gaue it to them, saying, *Drinke yee* 1. Cor. 11.  
*all of this : for this is my blood of the new* 23.  
*Testament, &c.*

Onesi. What would you haue me  
to obserue in these words?

Ambr. First, hereby I would haue The abuse  
of the L. in-  
stitution,  
you to vnderstand and learne, where-  
fore our Sauour did institute this Sa-  
crament; not that the Priest should  
lift it vp ouer his head, to be gazed v-  
pon, and to bee worshipped as God,  
with kneeling, and knocking of the  
breast, as people were taught to doe  
in time past.

Onesi. Why? did not Christ ap-  
point it to be so vsed?

Ambr. No verily: it was neuer his  
will nor ordinance.

Onesi. How then came it into the  
Church?

Ambr. It was first brought in by  
one *Honorius* a Bishop of Rome, the  
third of that name; cleane contrary to  
C Christ



Christs institution : for as you haue heard, he did not lift it ouer his head, y his Disciples should adore it & worship it; but when he had giuen thanks to his heavenly Father, he diuided as well the bread as the cup among his Disciples, willing them to eat & drink therof in the remembrance of him.

Onesi. The Priests heretofore in their Masses, did offer it vp to God as a sacrifice of reconciliation and attone-  
ment, auailable (as they sayd) for the sinnes both of the quicke and the dead.

Christ at his  
last Supper  
did not or-  
daine a sa-  
crifice, but a  
Sacrament.

*Ambr.* Yea: & so doe the Romish Priests, to this day. But herein I say, they do most wickedly abuse Christs ordinance. For he did not ordaine it to be a sacrifice, but a Sacrament.

Onesi. What difference is there betwene a sacrifice and a Sacrament?

The diffe-  
rence be-  
twene a sa-  
crifice and a  
Sacrament.

*Ambr.* Yes, very much: for a sacrifice is an oblation of things which we offer vnto God. But a Sacrament is an holy mysterie of heavenly graces, which we receiue from God. Whereby it is plaine, that there is a manifest difference.

Onesi. But, by your patience, Sir,

I haue heard some learned preachers in their open Sermons, tearme this very Sacrament a sacrifice. And w<sup>h</sup>lesse I greatly mistake, your selfe sometimes haue so named it.

*Am.* You must vnderstand (neighbour) that in diuers respectes it may be diuersly tearmed, eyther by the one name, or by the other. In regard of the praise and thankes, which all Christians are bound, in time of the receauing, to offer vnto the Lord, it is rightly and iustly called a sacrifice. Againe, in regard of the spirituall graces, which therby are deriued and distributed vnto vs, it is most properly and truely named a Sacrament.

How this Sacrament is called a sacrifice.

Eucharistia

*On.* May it in no wise be offered vp at the Altar, by y<sup>e</sup> h<sup>h</sup>nds of y<sup>e</sup> Priest for the sins, as well of the dead, as of y<sup>e</sup> lining? It is not to be offered vp at the Altar,

*Amb.* That (as I told you before) is a foule abuse, most repugnant to Christs ordinance.

*Ones.* Seeing we al sin daily & hourly, had we not neede to haue a daily sacrifice offered vp in the Church for vs?

*Am.* No: Christ with one oblatio<sup>n</sup> of himself once offered, hath made perfect

Heb. 10. 14.  
1. Iohn 2. 1.

1. Iohn, 2. 1.

for ever all them that are sanctified. And (as S. Iohn sayth) *If any man sin, we have an Advocate with the Father, even Iesus Christ the righteous, and hee is the reconciliation for our sins; & not for ours onely, but also for the sinnes of the whole world.*

Onesi. You have fully answered me in this point. Now declare, I pray you, what is the right vse of this Sacrament.

1. Cor. 11.

Amb. It is this: that all faithfull people should receiue it, that they should eat it & drinke it in the remembrance of Christ, by whose body and blood they were redeemed from eternall damnation. For, hereunto we are all bound (as I told you in the beginning) by vertue of this Commandement, *Doe this in the remembrance of me.* And the Apostle (as I alleaged to you before) shewing the ende of this Sacrament, saith thus: *As oft as ye shall eat of this bread, and drink of this cup, ye shall declare the Lords death untill he come: that is to say, yee shall celebrate and keepe holy a perpetuall memorie of his death and passion to the worlds end.* One.

touching the L. Supper. 21

Onesi. Why was the Lord so careful to haue this Sacrament continually receiued?

*Ambr.* Hee knew, by his eternall wisdome, the vnthankfulness of our sinfull nature to be such, that in short time we would haue forgotten, as well the miserable and damnable estate wherein we were, by reason of sinne, as also the gracious and mercifull worke of our redemption and saluation, purchased not with gold nor siluer, but with his most precious body and blood vpon the crosse: and therefore, the very night before hee suffered, hee ordained this holy mysterie to be an assured pledge and token of his loue, and a liuely representation of his death: that the abundance of his great mercy and goodness towards vs, might neuer be forgotten; but might be had in euerlasting remembrance among his faithful members vpon earth, by the continually receiuing of this Sacrament.

The reason wherefore Christ ordained this Sacrament to be continually receiued.

Onesi. I must needs confesse and acknowledge, that now by your good instruction, I vnderstand moze of the



right vse and end of this Sacrament, then euer I did in all my life before. But there is one speciall point where in I am desirous to bee resolved by you.

*Ambr.* What is that?

*Ones.* It is touching the materiall substance thereof.

*Ambr.* Did I not tell you before, that the outward and visible signes thereof are bread and wine?

*Ones.* You did so: but how is it then that Christ doeth call it his body, and his blood: saying: This is my body. This is my blood.

Transub-  
stantiation.

*Ambr.* Oh; I perceiue your meaning: you imagine perpaps, that by vertue of the Lords words the substance of the bread is altered, chāged and conuerted, into the very substance of his natural body; & the substance of the wine likewise, into the very substance of his naturall blood.

*Ones.* That is my meaning indeed.

Reasons a-  
gainst tran-  
substantia-  
tion,

*Ambr.* But you must vnderstand (neighbor) that this is a thing which cannot stand with the nature of a Sacra-  
cra-



cramēts. For every true Sacrament (as I haue told you) must haue two parts: to wit, the outward signe, and the inward thing thereby signified. Now, if the substance of bread and wine be remoued and taken away in this Sacrament, then there are no outward signes; and so consequently, there is no Sacrament.

Onesi. *Pes*, there is a certaine appearance and shew of bread and wine offered to our eyes, although there bee no substance. Accidents without substance.

*Amb.* Oh! deceaue not your selfe. For, I know it to be a thing contrarie to reason and the order of nature, that accidents should stand without a substance.

Onesi. But nothing is vnpossible to God.

*Amb.* True: in those things that are agreeable to his will. But it is not his will that bare accidents should remaine without substance. For, it is contrarie and repugnant to the ordinarie course, which the Lord doeth vse commonly in all naturall things.

Onesi. Can you proue & shew me by

Scriptures, that the substance of bread and wine doth remaine in this Sacrament, after such time as the Minister hath consecrated the same with the words of Christ?

The substance of the bread in the Sacrament, after the consecration.

*Ambr.* Yea, that I can. And first, I am to note vnto you for your learning, that the Apostle *Paul* in the 10. and 11. chapt. of his first Epistle to the Corinthians, intreating of this Sacrament, doeth expressely call it bread, no lesse then five times.

Onesi. Yea: perhaps hee calleth it so before it be consecrated.

1. Cor. 10,  
16.

*Amb.* Nay: after it is consecrated. For thus he saith: *The bread which wee breake, is it not the Communion of Christs body?* you will graunt that we doe not breake it to the people before it bee consecrated. Therefore after consecration, he tearmeth it bread.

Onesi. Yea: but he sayth withall, that it is the Communion of Christs body.

*Ambr.* So it is: and yet it is material bread. Both these may well stand together without any contradiction.

One. My simple learning and knowledge

touching the L. Supper. 25

ledge will not serue me to reply.

*Amb.* Againe, in the same place he 1. Cor. 10.  
sayth, *We being many, are one bread and*  
*one body, because we are all partakers of*  
*one bread.* Loe, hee calleth it bread,  
when we receiue it.

*Onesi.* I haue heard some say, that A termino  
hee calleth it so, not because it is bread aquo.  
then at the instant, but because it was  
bread before.

*Amb.* That is a poore shift of So-  
phistrie, to deceiue the ignorant and  
vnlearned. In like manner, Chap- 1. Cor. 11.  
ter 11. hee saith: *Whosoever shall eat* 27.  
*this bread, and drinke the cup of the Lord*  
*unworthily, shall be guiltie of the body &*  
*blood of the Lord.*

*Onesi.* Although he tearme it bread,  
yet he sayth, that he shall be guiltie of  
the body and blood of the Lord. And  
how can that bee, if it bee nothing els  
but the substance of bread and wine?

*Ambr.* I will shew you how. Al- Chrysost. ad  
though there be bread & wine in sub- Cæsarium  
stance, yet when they are consecrated monach.  
by the worde of God and prayer, Irenæus ad  
they are not then to be accompted as versus hæc.  
vsuall bread and common wine, but lib. 4. cap.  
57.

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as holy Sacraments of Christs body and blood: and therefore whosoever eateth and drinketh thereof unworthily, is guiltie, (as the Apostle sayth) of the body and blood of the Lord; euen in like maner, as he is guiltie of treason against the Kings person, that doeth vnrreverently and vndutifully abuse his Maiesties image, or Crown, his Scepter, his Parliament robe, &c.

**Onesi.** You haue shewed me a verry probable reason for it: But yet I am not satisfied in the vnderstanding of the Lords words. For, if it bee still (as you say) bread and wine in nature and substance, why should our Saint our so constantly say, This is my body, This is my blood? can it be bread and his body also? wine, and his blood also?

**Amb.** As touching the phrase that the Lord vseth, it is common to all Sacraments. The Sacrament of circumcision in the olde Testament, is called the Lords Couenant: not because it was the Couenant it selfe, but because it did signifie the Couenant, & had the promise of grace annexed to it. Againe, in the 12. of Exod. the Lambe

Gen. 17.  
10.  
Sacramen-  
tall phrases.

Exod. 12. 11.

Lambe which the Israelites were cō-  
maunded to kill and eate, is called the  
Lords Passeouer: yet it was not the  
very Passeouer it selfe, but did onely  
signifie & represent it vnto the peo-  
ple. So likewise Gen. 41. The seauen Gen. 41. 26.  
kyne are sayd to be 7. yeares, and the  
7. yeares of Corne, to be 7. yeares: yet  
they were not so in very deed, but did  
onely signifie and betoken seauen  
yeares. And 1. Cor. 10. it is plainly 1. Cor. 10. 4  
sayd, that the Rocke was Christ: yet  
in very trueth, it was onely an exter-  
nall signe and token of Christ, it was  
not Christ himselfe.

**Ones.** I do easily ghesse what you  
will inferre and conclude thereupon:  
to wēt, that enen so the bread in this  
Sacrament is said to be Christs body,  
and the wine his blood; whereas indeed  
they are but holy signes and Sacra-  
ments of his body and blood.

*Amb.* You conceiue me rightly:  
that is the conclusion of my former  
speech. And that it is proper to Sacra-  
ments to be oftentimes called by the  
name of the things, whereof they are  
Sacraments, the old ancient writers  
do expressely teach vs. Cyp. in ser.  
de Chrism.  
Augu. ad  
Bonifa.

**Ones.**

One. As farre then as I can hither to gather by your words, the Sacramentall bread and wine are Christs body and blood, not by any alteration or transmutation of their substance, but by signification & representation.

Mat. 26. 29.

mar. 14. 25.

Luke 22.

17.

The wine called the fruit of the vine, after consecration.

Ambr. So I say: and for the better proofe thereof, it commeth now to my minde, that our Sauour hauing ministred this Sacrament to his Disciples, immediatly after the deliuerie of the cup, said vnto them, *I will not drink henceforth of this fruit of the vine, untill that day when I shall drinke it new with you in my Fathers kingdom.* Where it is specially to bee noted, that after the ministration he calleth it the fruit of the vine: whereby it is euident, that the wine was the same in substance, as it was before.

Onesi. This place is so plaine, that I for my part, cannot see how it may be aboied, vnlesse they will say (as they doe of the bread) that it is so named, because it was so befoze the consecration. But I beseech you (good Sir) doe the ancient learned writers vnderstand Christs words as you doe?

Ambr.

touching the L. Supper. 29

*Amb.* Yea verely. Whereas the Lord doeth say (this is my body, this is my blood) they doe thus expresse it, and expound it; This doeth signifie and represent my body and my blood: This is a figure and similitude of my body and blood.

*Onesi.* If you can call any places to remembrance at this instant, upon the suddaine, I would gladly heare some.

*Ambr.* I thinke I can rehearse a few. *Tertullian*, in his first booke against the heretike *Marcion*, affirmeth that Christ in the bread doeth represent vnto vs his very body. *A-*gain, in his 4. booke against him, he sayth, that Christ taking the bread, & distributing the same to his Disciples made it his body, by saying, this is my body: that is, a figure of my body. *S. Am.* likewise, Because (sayth he) we are deliuered by the Lords death, therefore being mindfull thereof in eating and drinking, wee doe signifie his flesh & blood, which were offered for vs. Also, in another place, he calleth it the Sacrament of Christs true flesh,

*Tertullian*  
lib. 1. aduer.  
*Marcionem.*

*Idem aduer.*  
*eundem, lib.*  
4.

*Ambro. in*  
*prior. ad*  
*Cor. 11.*

*Ambro. de*  
*myst. initi-*  
*andis.*



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touching the L. Supper. 29

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Post conse-  
crat. corp.  
Christ.  
significat.

August. con.  
Adimant.  
cap. 12.

August. in  
psal. 3.

flesh, adding moreouer, and saying  
before the benediction of the hea-  
uenly words, one kind is named: and  
after the consecration, the body of  
Christ is signified. In like maner hee  
sayth of the cup: Before the conse-  
cration it is said to be one thing: after  
the consecration it is tearmed blood.  
Likewise, *Augusti.* writing against  
*Adimantus* the heretike, saith thus,  
The Lord doubted not to say, *This is*  
*my body*, when he gaue a signe of his  
body. And vpon the 3. Psalme, The  
Lord admitted Iudas to the feast,  
wherein he commended and deliue-  
red to his Disciples a figure of his bo-  
dy and blood. Many other such pla-  
ces might bee alledged: but, for this  
time, these shall be sufficient.

Ones. If the substance of bread and  
wine remaine, and be onely signes, fi-  
gures, & representations of the Lords  
body and blood, as you haue alleaged:  
how then can his words be iustified to  
be true?

August. ad  
Bonifac. epi.  
24.

*Ambr.* Yes, very well, if they bee  
rightly vnderstood. For, although  
the external Elements and Creatures  
bee

be not his body and blood naturally,  
 simply, and properly, yet (as *Augusti.* *Secundum*  
 writeth) they are after a certaine sort, *quendam*  
 that is to wit, sacramentally, mysti- *modum.*  
 call, and spiritually. When Christ in  
 the Gospel sayth, *I am the doore, I am* *Iohn 10.17.*  
*the way, I am the vine*; most certayne *Iohn 14.6.*  
 it is, that he is not a materiall doore, a *Iohn 15.1.*  
 materiall way, nor a materiall vine:  
 Yet, we may not say, that therefore  
 his words are not true. For hee tear-  
 meth himselfe so by a figure: and be-  
 ing figuratiuely taken, his words are  
 true.

*Onesi.* Your meaning to mee, is  
 playne, as I thinke: that the words of  
 our Saviour in like maner touching  
 his body and blood in the holy Supper,  
 are most true; although not after a li-  
 terall and carnall imagination, yet af-  
 ter a spirituall and mysticall signifi-  
 cation.

*Ambr.* I am glad that you can  
 conceiue so well. It is as you say.

*Onesi* The Papists bee of a quite  
 contrary iudgement. For they holde  
 and stoutly maintaine, that the Lord  
 nei-

neither is, nor can bee true of his word in this point, vnlesse the bread & wine be transubstantiated into the very body and blood, euen the selfe same body that was borne of the virgine *Mary*, crucified vpon the crosse, and rayled vp againe the third day.

*Ambr.* Yea: they are become vaine, in their imaginations, & their foolish heart is full of darkenes, as the *Apo.* sayth: so that seeing, they doe not see; and reading, they do not, nor will not vnderstand. Right sure I am, that Christes wordes were knowen, and counted to bee true, long time before the doctrine of transubstantiation was heard of: which was first inuented and brought in by Pope *Innocent* the 3. in a councell holden at Rome, called the Laterane councell, a thousand two hundred and odde yeares, after our Sauiours incarnation.

Transub-  
stantiation  
when first  
brought in.

1215.

One. What? was it so long before the name thereof was knowen?

*Amb.* It is so recorded in their own writers. And you shall heare what one *Iohannes Scotus* a Schooleman of their owne Church, commonly called

John Sco.  
lib. 4.



led *Duns*, doth write thereof. These wordes of Scripture (sayth he) might be expounded more easily and more playnely without transubstantiation. But the Church did chuse this sense which is more hard, being mooued therto (as it seemeth) chiefly, because men ought to holde of the Sacraments, as the holy Church of Rome holdeth, &c.

**Onci.** Why then, I perceiue that the doctrine of transubstantiation is but a new found doctrine, and that the words of Christ may be true without it.

*Ambr.* So they may, and so they are, being mystically and spiritually vnderstood, as I haue told you. The words which I speake vnto you (saith our Saniour) are Spirit and life, that is, being spiritually vnderstood, they doe giue life.

John 6:  
August.

**Onci.** Unlesse I doe mistake, your meaning is this: that the visible signes and Sacraments of bread and wine do not onely demonstrate and shew, but also exhibite and offer vnto vs the very true body and blood of Christ in an holy

D

myster



mysterie, and that therefore in a spirituall and mysticall sense, they are his body and blood to the faithfull.

*Amb.* You are in the right.

*Ones.* But, whereas the Lord hath commanded vs to eat his body and drinke his blood, how is this to be performed: seeing he is not really, carnally and corporally in the Sacrament.

**How Christ  
is to bee eaten  
in the  
Sacrament.**

*Amb.* You may not looke to eat him otherwise, then he vouchsafeth to be there present. But he is not there after a gross & carnal maner, to weet, flesh, blood and bones, as the Papists falsely affirme. Therefore you must not thinke to eat him grossly and carnally, with your bodily mouth, as they say you doe.

*Ones.* How then?

*Andol  
Sings A*

*Amb.* As hee is there onely after a sacramentall and spirituall maner: so you must eat him in like sort, that is, sacramentally and spiritually.

*Ones.* How is that to be done?

*Amb.* Thus. As hee doeth offer himselfe in the Sacrament, not to the outward eyes of your body, but to the inward eyes of your spirit and faith:

so

touching the L. Supper. 35

so you must eate him, not outwardly with your bodily teeth, but inwardly in spirit, with the mouth of fayth. For, as Christ is seene and touched by faith, so he is also eaten and receiued by faith.

Onesi. By this I learne, that faith is both the eye, and the hand, and the mouth of the soule.

*Ambr.* So it is. And therefore *S. Augustine*, teaching vs how wee ought to eate Christ spiritually, saith: *What doest thou prepare thy tooth and thy belly? beleuee, and thou hast eaten him. For, to beleuee in him, is to eate the liuing bread: he that beleueth on him, doth eat him.*

Onesi. It should appeare by these wordes of *Augustine*, that the eating of the body of Christ, is a worke spirituall, and requireth not the mouth of the outward man, but the mouth of the inward man.

*Ambr.* It is a thing so apparant and plaine, that whoso doeth not see it, is wilfully blind.

Onesi. Howsoener I thought be-

August. de  
consecrat.  
distinct. 3.

fore, yet now I am so verily perswaded. And now (good Sir) let mee intreat you to take a little paines in opening and declaring this one point moze at large vnto me, that I may thoroughly know, how I ought to eate Christs body, & drinke his blood spirituallly by faith.

*Ambr.* I will refuse no paynes to instruct you in the knowledge of the truth. First therefore, in the time of receiuing the holy Communion, you must remember and call to mind, to what end this Sacrament was ordained: namely, to be a perpetuall memory (as I sayd vnto you before) of Christs death and passion, vnto the worlds ende. Moreouer: you must consider the heavenly mystery thereof; that the breaking of the bread is a liuely demonstration of the breaking of his body, & the powring out of the wine a liuely demonstration of the shedding of his blood on y<sup>e</sup> crosse for our sins. Then, you must lift vp your heart, and with the eyes of your faith you must behold Christ crucified, being now at the right hand of his Father in heauen. And, as you doe eate the

How we are  
to eate  
Christs bo-  
dy, and  
drinke his  
blood spiri-  
tually.

*Sursum cor-  
da: Cyprian  
in oratione  
Dominica.*

touching the L. Supper. 37

the Sacramental bread, & drinke the Sacramentall wine with your bodily mouth: so inwardly in soule and spirite, you must feed vpon the very true body and blood of Christ, by faith.

Onesi. How, and in what sort I ought to feede vpon Christs body and blood by faith, I doe not perfectly conceiue. You had neede to helpe my weake capacity in the vnderstanding thereof.

Amb. I will shew you more particularly & plainly. When you heare these words of the Lord rehearsed by the Minister, *This is my body which is giuen for you: This is my blood which is shed for you;* Thereby you must take occasion inwardly to meditate vpon the Lords death and passion, and to consider that he was deliuered (as the Apostle sayth) for our sins, and rose againe for our iustification: that is to say, to assure vs, that he by satisfying his Fathers wrath, & by conquering death, hell, the diuell, and all his power, had made vs iust and righteous in the sight of God. You must weigh and ponder with your selfe, that hee

1. Cor. 11.  
26.

Rom. 4. 25.

Isay. 53. 5.  
1. pet. 2. 24.



Rom. 7. 9.

Iohn 3. 16.

Heb. 10. 10.

14.

suffered not for any sins of his owne, but altogether for our sinnes, that we being iustified by his blood, might bee saued from the wrath of God through him. And, forsomuch as God the Father hath promised forgiveness of sinnes, and eternall life, to all those that beleue in him: you must therefore take surehold on him by a liuely faith, acknowledging him to be your onely redeemer and Saviour, and hoping assuredly to be iustified and saued by the sacrifice of his body and blood, made once for all vpon the tree: This is to feede vpon Christ inwardly, in spirit, by faith.

Onesi. Sir, your words be such, as haue giuen great light to my darke and dull vnderstanding. Now, I find how needfull instruction is.

Ambr. Moreouer, for the better helpe & strengthening of your faith, you must call to your remembrance, the sweet and comfortable places of the Gospel: as namely, where it is sayd; *So God loued the world, that hee gaue his onely begotten Sonne, that whosoener beleueneth in him should not perish,*



risb, &c. Again, *Whosoever shall drinke* Iohn 4. 14.  
 (sayth Christ) *of the water that I shall*  
*giue him, shall neuer be more athirst: but*  
*the water that I shall giue him shall be in*  
*him a well of water, springing vp into e-*  
*uerlasting life.* Again, *He that heareth* Iohn 5. 24.  
*my vword, and beleueth in him that sent*  
*me, hath euerlasting life, &c.* Againe, *Iohn 6. 35.*  
*I am the bread of life: he that commeth*  
*to mee, shall not hunger, and he that be-*  
*leueth in me shall neuer thirst.* Also, in  
 another place: *I am the resurrection* Iohn 11. 25.  
*and the life, hee that beleueth in me,*  
*though he were dead, yet shall he liue: and*  
*whosoever liueth and beleueth in mee*  
*shall neuer dye.* Againe, *God hath adop-* Ephes. 1. 5. 7  
*ted vs vnto himselfe, through his Sonne*  
*Iesus Christ, by whom we haue redemp-*  
*tion through his blood, euen the forgine-*  
*nes of sins, according to his rich grace.*  
 Againe, likewise: *If any man sin, we* 1. Iohn 2.  
*haue an Aduocate vwith the Father, e-*  
*uen Iesus Christ the righteous: and he is*  
*the reconciliation for our sins, &c.* Vpō  
 these, & the like places of Scripture,  
 we must inwardly feede in our hearts  
 by faith: applying the same as a so-  
 veraigne salue, to our wounded soules.

And in so doing, wee spiritually eate  
Christs body and drinke his blood.

Onesi. The Papists will say, that  
this is to feed vpon Christs wordes, but  
not vpon his body and blood.

Amb. What will they not say to  
defend their grosse errour of his bo-  
dily presence in the Sacrament? But  
the truth is, that by the helpe and  
meane of these and the like words, we  
feede spiritually (as I haue sayd) vp-  
on his very body and blood that was  
crucified and shed.

The word  
is a helpe &  
meane  
of our spiri-  
tual feed-  
ing.

Onesi. Yea, spiritually (will they  
say) but not really.

Amb. Yes: not onely spiritually,  
but also really. For, to the faithfull  
receiuers the very true body & blood  
of Christ are offered and presented in  
an holy mysterie, to bee most liuely  
seene with the eyes of their faith (as I  
noted vnto you before) whereupon  
they feed both spiritually and really,  
to the great comfort of their Soules.

Onesi. They will reply, and say:  
that this kind of feeding is but fantasti-  
cal to meet, by mere imagination, and  
not otherwise.

Amb.

touching the L. Supper. . 41

*Ambr.* Nay : rather how much more truly may wee say, that their carnall, corporall, and bodily eating of Christs flesh and blood, is a vaine fantastickall imagination of their own heads. For, most certaine it is by the Scriptures, as the ancient Fathers doe confesse, that the Lord, as touching his humane and fleshly nature, is not now here present, ne can be, to be eaten with our bodily mouths. But that his very true body, being now glorified in heauen, may be seene, and holden, and eaten by faith; it is apparant and playne by good testimonies of both, as well the Scriptures as the Fathers.

Actes 1. 11.

Actes 3. 21.

quem oportet caelo contineri.

August.

Fidem mitte & tenuisti corde & manducaisti.

One May it please you to rehearse some few places of Scripture.

*Ambr.* Before our Sauour was borne, yea, long time before hee was sent into the world, *Abraham* by faith saw his comming in the flesh, as the Lord himselfe witnesseth, Ioh. 8. Al- Iohn 8. 56.  
so the blessed Martyr *Steuens*, Actes Act 7. 55.  
with the eyes of his faith, saw the glory of God, and Iesus standing at the right hand of God. And the holy  
Apo-

**Gala. 3. 1.** Apostle Paul witnesseth that Iesus Christ was so lively preached and described to the Gala. as if his very image had bin set before their eyes: so that, with the eyes of their faith, they might as evidently and plainly see him, as if hee had beene crucified among them.

**Onesi.** These places, in my iudgement, doe well proue your former wordes, and shew that a man may behold Christ crucified, with the eyes of his faith; and by meanes thereof, may see de vpon his very flesh and blood, although he be now permanent in heauen.

**John 6. 53.** *Ambr.* Yea, (neighbour) this is that spiritual kind of eating, whereof our Sauiour speaketh, when he saith: *Except yee eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in you.*

**Onesi.** But, by your fauour (good Sir) and vnder your correction, a man may at all times see de vpon Christs body and blood after this sort, without the Sacrament.

*Ambr.*



touching the L. Supper. 43

*Amb.* True it is, as you say. But Sacraments  
yet, the holy Sacrament is a speciall <sup>are necessa-</sup>  
helpe and meane to excite and stirre <sup>rie helps.</sup>  
vs vpto this spirituall and heavenly  
kind of feeding vpon Christs flesh,  
inasmuch as it is a most euident and  
liuely demonstratiō of his body bro-  
ken, and of his blood shed, as I told  
you before. And, the weakenesse &  
dulness of our corrupt nature, is such,  
that we haue neede of such helpe: to  
whet our memories, and to confirme  
vs in the true faith of Gods promises,  
made vnto vs in his deare and onely  
begotten Sonne.

*Ones.* You haue well satisfied me  
in this point. Now, seeing a right and  
sincere faith (as you haue taught me)  
is the onely instrument whereby wee  
must effectually eat Christs body, and  
drinke his blood in this holy myserie:  
what is it, that the vnfaithfull and the  
ungodly doe receiue, when they com-  
municate with others at the Lordes  
table?

*Ambr.* They receiue nothing lesse  
then the Lords body & blood. They  
receiue onely the outward barke, and  
not



not the inward iuyce; onely the outward shell, and not the kirkell: that is to say in playne tearmes, they eat onely the externall signes & Sacraments, and not the substance of the things themselves that are thereby represented and offred vnto our inward man.

Onesi. The Papists affirme that they receiue his very body and blood.

Ambr. Yea, they must of necessitie hold so, or els they cannot vphold their grosse and fleshly presence, nor their carnall and corporal eating. But the Scripture is expressely against the:

Iohn 6. 56.

for in Iohn 6. our Sauour sayth thus, *He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him.* A-

Iohn 6. 54.

gaine, in the same place: *Whosoever eateth my flesh, and drinketh my blood, hath eternall life.* Againe, *He that eateth me, euen he shall live by me.* These

Iohn 6. 57.

places may in some sort be answered by cauilling sophistrie: but by trueth and veritie they can neuer bee auoided.

Onesi. It seemeth so in my iudgement. For eyther they must say that the vnfaithfull and wicked doe dwell in Christ,

Christ, and Christ in them: or els it can not be truly sayd, that they doe eat his body and drinke his blood.

*Ambr.* That Christs wordes doe plainly import so much, you shall vnderstand by the manifest testimonie of that worthy Father *Augustine*, *August. de ciuit. dei lib. 2. cap. 25.* who rehearsing the selfe same words of the Lord, sayth: *That hee sheweth what it is to eat Christs body, & to drinke his blood, not sacramentally, but truly, and in deed; for that is to dwell in Christ, that Christ also may dwell in him. For he spake this so, as if hee should say: Whoso dwelleth not in me, nor I in him, let him not say or thinke, that he doeth eat my body, or drinke my blood.*

*Onesi.* Surely, these words are so plaine, as nothing can be playner.

*Ambr.* You shall heare another place of his, which is as plaine. Writing vpon the Gospel of S. Iohn, in his 26. treatise, thus he sayth: *This is to eat that meate, and to drinke that drinke, to dwell in Christ, and to haue him dwelling in him.* But by this, hee that dwelleth not in Christ, and in whom Christ dwelleth not, vndoubtedly doeth

*August. in Ioh. tract. 26.*

1. Cor. II.  
29.

doeth not eate his flesh spiritually,  
nor drinke his blood; although car-  
nally and visibly hee presse, with his  
teeth, the Sacrament of Christs body  
and blood, but doeth rather eate and  
drink the Sacramēt of so high a thing  
to his owne damnation.

*Ones.* I maruaile how they can  
anoyd the force and strength of these so  
plaine and euident authorities.

*Ambr.* I could alleage many more,  
as graue & waightie as these. But, for  
this time these few shal suffice. Now,  
to conclude this point: if the vnfaith-  
ful and vngodly, being no true mem-  
bers of Christ, doe not eate his very  
body and blood in the holy Sacra-  
ment (as it is certaine they doe not)  
then how is it, or can it be true (as the  
Papists say) that after the words of  
cōsecration pronouced by the Priest,  
there is no substance of bread and  
wine, but the true, naturall & fleshly  
body and blood of Christ, which was  
borne of the virgine *Mary*, and of-  
fered vpon the crosse for the redemp-  
tion of mankind?

*Ones.* I conceine your reason (as

I take it) briefly thus. If Christs flesh  
 and blood be really, substantially and <sup>The forme  
 of the argu-  
 ment.</sup> corporally in the Sacrament, then the  
 vnfaithfull and wicked doe eate it and  
 drinke it as well as the faithfull and  
 godly. But the vnfaithfull and wic-  
 ked doe not eate his body nor drinke  
 his blood: therefore, his true body  
 and blood are not there in such grosse,  
 carnall and corporall maner, as the  
 Papists doe falsely imagine.

*Amb.* You haue well obserued and  
 collected my argument.

*Onesi.* What shift haue they to  
 answer this argument?

*Ambr.* Their shift is this. They  
 say, that the vngodly and wicked do  
 eate and drinke the very true body  
 and blood of Christ, but not worthi-  
 ly. And, they will haue those former  
 places, alleadged out of the sixt  
 Chapter of S. Iohn, to be vnderstood  
 onely of such, as doe receiue wor-  
 thily. But, saint *Augustine* (as you  
 haue heard before) doeth expres-  
 sely write to the contrary, affir-  
 ming that the wicked doe not eate  
 the Lordes body and drinke his  
 blood,



blood, although they receiue the visible Sacrament thereof, with their bodily mouthes: and that to their owne damnation.

**One.** I perceiue, there is no vntrueth so apparant, but they will find a shift in some sort to defend it.

*Amb.* Yea: they be driven to many poore shifts, as well in this, as in other matters.

**Onesi.** Surely (Sir) I thanke God, by this conference that I haue now had with you, I vnderstand more of the absurditie and grossenesse of their opinton touching this Sacrament, then euer I did in my former yeares. And, as simple as my learning is, yet now methinke, I am able to reason against them my selfe, and to confound them.

*Ambr.* I am very glad to heare you say so much: and it shal be a great comfort to me, to heare some of your reasons.

**Onesi.** First, I would demaund of them, whether Christ had euer any moe true, naturall, and fleshy bodies, then one.

*Amb.* They will say, no.

**Onesi,**



**Onesi.** Then I would aske them, whether the Disciples at his last Supper did eat the very same body, really, carnally and corporally, with their bodily mouthes.

*Amb.* They will say, Yea.

**Onesi.** How could that bee? seeing his true, naturall and fleshy body, at the deliuering of this Sacramēt, was at that instant alieue, and there visibly present among them.

*Amb.* In good sooth (neighbour) you say well to the matter. For, eyther he must haue had more bodyes, or els the Disciples did not eate his very true naturall body, really, carnally, substantially and corporally, at that time, as the Papistes say they did.

**Onesi.** How they can make it good, I know not: but in my iudgement, it standeth not with any good reason. And, if they did eate his naturall and carnall body, fully & whollie ouernight; what body then was that, which was crucified on the crosse the next day? If it were (as it was indeed) his true, naturall & fleshy body, borne

of the blessed virgin; then eyther he had two bodies, or else they did not eate his very true body one-night, in such grosse manner, as they doe imagine and affirme.

*Amb.* I like wel of this your reason. It is of good force.

*Ones.* Moreover, whereas the Papistes will haue the naturall bodie of Christ, wherein he suffered, and was rayled vpon againe, to be reallie and carnallie in the Sacrament, this their doctrine (as I thinke) is repugnant and contrarie to the article of our Creed, wherein we acknowledge and confesse, that Iesus Christ, both God and man, being ascended into heauen, is now there at the right hand of his father, and from thence shall come againe, to iudge the quick, and the dead.

Mark. 16. 19

Luk. 24. 31.

Act. 1. 9.

Act. 7. 55.

Colos. 3. 1

Inde et non aliunde.

Aug.

Phi. 3. 20

Act. 3. 21

*Amb.* This article doth import, not onlie that he is ascended, but also that he doth and must abide there, vntill the day of the generall iudgment, according to the wordes of the Apostle Peter, Acts 3. And therefore (as you do well conceiue) the

the reall persence of Christs naturall  
body in the Sacrament is directly a-  
gainst our christia faith, in this point.

Ones. What evasion haue they to  
shift off this argument?

*Amb.* They say that his ascension  
and abiding in heaven, is no hinde-  
rance, but that he may be also really  
& corporally in the holy Sacrament.

Ones. I beseech you tell me, how  
do you like of this answer?

*Ambr.* I doe not thinke it to be a  
good & sufficient answer: for first,  
the question is not whether he may  
be, but whether he be really and cor-  
porally, in the holy Sacrament: May  
be, is one thing; and to be, is another  
thing. The point, that we stand vp-  
on, is, whether he be there present,  
carnallie & bodily, according to the  
substance, which he receiued of the  
virg. Mary. This we require them to  
proue, which is not yet done. Again,  
most certaine it is, that Christ accor-  
ding to the substance of his flesh,  
cannot at one and the same time, be  
resident aboue in heaven, and here  
also present beneath in the earth.

Therefore, inasmuch as hee is now continually resident and abiding in heaven, according to the Scriptures: it is not possible that after that manner of his humane nature, hee should bee really and corporally present in the Sacrament.

Ones. You haue opened this matter vnto me very plainly and learnedly: whereby I perceiue, that although Christ be perfect God and perfect man; yet after the manner of his corporall presence, hee cannot be in two places at one instant, much lesse in many places, or enery where.

*Ambr.* No verily. For, it is contrary to the order and course of Nature, that any one body should be in any more places at once then in one: in-  
 somuch that *Cyrillus*, an ancient learned Father, sayth: that *If the diuine nature were a body, it should bee in place, greatnesse and quantity, neither should it escape circumscription.* *Didimus* also, another auncient writer, sayth: *The holy Ghost, if hee were one of the creatures, at the least he should haue a circumscribed nature as all other things, that*  
 are

*Cyrillus de Trinit. lib. 2.*

*Didimus de Spi. sancto lib. 1. cap. 21.*



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are made; for, the inuisible creatures, although they be not circumscribed with place and bounds, yet by the propriety of substance they are limited.

Oneli. It should seeme by these authorities which you haue rehearsed, that Christs naturall body must needs be circumscribed & limited with quantitie and place: so that it cannot bee at one instant euerý where, oꝛ in diuers places.

*Amb.* Assure your selfe, it is most true. For, neither the mortall nor the immortall body of Christ, was euer known to be in many places at once. Whē he was going to raise vp Lazarus, frō death, he said to his Disciples, *Lazarus is dead. And I am glad for your sakes that I was not there, that yee may beleue.* Also, when *Mary Magdalen* and the other *Mary*, came to the Sepulchre to embaulme the body of Iesus; What were the Angels words vnto them? *Feare ye not (sayth Mat. 28. 5. he) for I know that ye seeke Iesus which was crucified: he is not heere. He is risen, as he sayd. Come, and see the place where the Lord was layd. And goe quickly and*

*Iohn 11. 19.*

*Mat. 28. 5.*

*Mark 16. 6.*



tell his disciples, that he is risen from the dead: and behold he goeth before you into Galilee, there yee shall see him. Loe, I haue told you. These words of the Angell doe shew and proue, that euen his immortall and glorified body, was not in many places together, nor yet euery where after his resurrection.

Ones. Seeing that his Godhead and manhood, are so vnited and ioyned together in one, that they cannot be separated; how is it that his Godhead being euery where, his body should not also be euery where?

August. ad  
Darda. e-  
pist. 57.

Ambr. To this, Saint Augustine answereth very well, saying: Wee must take heede, that we doe not so affirme & uphold the diuinity of man, that we take away the veritie and truth of his body. And, it doth not follow, that whatsoever is in God should be so euery where, as God. For one person is both God and man, and both are one Iesus Christ, being euery where in that he is God; but in heauen, in that he is man.

Ones. This one place hath so fully answered mine obiection, & I confesse I am at a Non-plus. Amb.

*Amb.* The same Father, in the same Epistle, affirmeth that the Lord, as he is the son of man, is in som one place of heauē, by reason of the true shape of his body. To which effect I could alleage many more testimonies, as well out of him, as others. But then I should hold you ouer-long.

*Ones.* By this, I vnderstand that the true natural body of our Saviour, being now glorified, & placed in heauen, cannot be in many places, at one instant; and so consequently not in the Sacrament, in such fleshie & corporal manner, as the Papists would haue him. Wherefore I meruelle much, that they pretending so great learning & knowledge, as they doe, cannot see the manifold inconueniences, and absurdities, that doe follow vpon this their grosse doctrine.

*Ambr.* What inconueniences & absurdities do you conceiue?

*Ones.* First I obserued & noted by your former speech, that they wil haue the Accidents only of bread and wine to remaine & stand in the Sacrament, without any materiall substance of

4. Absurdities rehearsed.

1

2

the same. Secondly, I obserued, that vnder these outward formes and accidents, they will haue the very true and naturall body and blood of Christ, to be contained really, carnally and corporally. Thirdly, that they affirme and hold, that not onely the faithfull and godly, but also the vnfaithfull and wicked doe eate and receiue into their bodies the very flesh & blood of Christ, which he toke of the blessed virgine. Fourthly, that they will haue one and the selfesame body of his, to be in manie places at one instant, contrary to the right propertie and condition of a true naturall body. All these things (I remember) you haue disproued and confuted by good substantiall reasons and authoritties, to the great increase of my knowledge.

*Ambr.* I reioyce that God hath opened your eyes in so good a measure: and I thinke the time well bestowed, that hath beene thus spent. You shal yet heare a few more absurdities, if it please you.

*Onesi.* It shall please me very well.

*Ambr.*

*Ambr.* What an absurditie is this, to say that Christ is present in the Sacrament in his bodily substance, but not after the maner of substance? or to say, that his body there is a body having a quantity, but not according to the maner of quantity; or to say, that Christ wholly, God and man, entreth into the stomacke of the receiuer, and not to be able to say, how farre he goeth, or how long he abideth there, or what becommeth of him in the ende? To these you may adde moreouer, that, while they will haue the substance of the bread to be transmuted & turned into the substance of Christs body, they incurre 3. great absurdities. First, they yeeld that a thing, which before was not his body, doth now become his body. Secondly, they graunt, that his body receiueth augmentation and increase daily by many thousand pieces of bread that are changed into his body. Thirdly, that there is an alteration and mutation of christs glorified body: which to affirme, is impious and wicked.

Onesi. I marueile how they are able

More absurdities.  
Looke in  
Master  
Harfsfield's  
disput. for  
his forme  
fol. 1390.

3. Absurdities.



ble to auoid these absurdities.

*Amb.* They are faine to flee from the Transubstantiation of the bread into the body; & to saie, that the substance of bread, after the wordes spoken by the priest, is euacuated & vanisheth awaie, by the omnipotent power of God, and that the Lords body commeth in place.

*Ones.* This (as I thinke) is but a flarting hole.

*Amb.* You are nothing at al deceiued in so thinking. And here now cometh to my mind, another gross absurdity.

*Ones.* What is that?

*Amb.* It is touching the offering vp of the Lords body, in the sacrifice of their Masse, which they commonly call an vnbloodie sacrifice.

Incruentum  
Sacrificium

*Ones.* What absurditie (I pray you) ariseth of that?

*Amb.* Forsooth this; It is called vn- bloody, either because it is vtterlie void of all blood, or else because it is offered without shedding of blood. If it be quite void of blood, then it is not his true naturall body that was borne of the blessed virgin, and nay-  
led

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led vpon the crosse. And if it be offered without shedding of blood, then it is not available (as they say it is) to take away sins: for it is written Heb. 9. *that without shedding of blood, there is no remission of sinnes.*

Ones. Among al other absurdities, I would not that you should haue omitted this absurditie: for it doth wring them, and pinch them on euerie side.

Ans. It may be they can alleadge some places out of the old Ancient writers, where this Sacrament is termed an vbloody Sacrifice. But assure your selfe of this, that thereby they vnderstood nothing lesse, then any such Sacrifice of propitiation, as is offered vp in the Romish Masse: but the thing that they meant, was the Sacrifice of praise and thanksgiuing, the commemoration & mysticall representation of that onelie bloody sacrifice, which the Lord Iesus himselfe offered vp once for all vpon the crosse.

Ones. Yet (good Sir) there is one thing more behind, wherein I would request your resolution, and to an end of this matter. But the case it should so fall out, that this Sacrament should at any time, through the negligence of the Priest, be left in such open sort and place, that a mouse, or some other beaste, or vermine, should

eate

eat it, what (will they say) is that which is eaten.

*Ambr.* Herein they greatly differ and dissent within themselves: for  
**Tho. Aqui.** some graunt, that the body of Christ  
**Magist.** may be eatē of a mouse or bruite beast,  
**Sent.** and thinke it to be no inconuenience

**Step. Gard.** at all, because it is impassible. Some others hold the contrary, affirming, that no creature can eat the body of Christ, but man onely: and therefore when any such case doeth happen, as you haue mooued, they say, that the body of Christ conuaigneth it selfe away, and that the nature and substance of bread miraculously returneth.

**Onesi.** I perceiue then, that the best helpe they haue to auoid this absurditie, is by pretending a miracle.

*Ambr.* Yea: the Papistes do proue and maintaine many strange things by the help of miracles. But, you must be aduised how you credit them.

**Onesi.** Well (I prayse God) I am now by your good meanes reasonably instructed in the doctrine of this Sacrament. And as you haue taught me, so

I beleene, that it is an holy myſterie of the Lords body and blood, ordained to be a lively memorizall & remembrance of his death and paſſion to the worlds end. And as it pleaſed Chriſt to call the bread his body, and the wine his blood, ſo I do verily beleene them to be; to wit, not carnallie, corporallie, and groſſie, but ſacramentallie, ſpirituellie and myſticallie. And I doe not doubt, but that Chriſt by his grace, and holy ſpirit, is really preſent in the celebration of his heauenlie ſupper, being rightlie and religionlie miniſtered. Yea, that Chriſt whollie, both God and man, is really preſent to the faith of the woorthy receiuer, who doth as true feed vpon his fleſh and blood, inwardlie in heart and ſoule by faith, as he doth outwardlie eate the bread and drinke the wine, with his bodilie mouth. As for Infidells and wicked perſons, you haue ſufficiently proued, by very good reaſons, that they doe not eate Chriſtes fleſh, and drinke his blood, to life and ſaluation; but that they doe onlie receiue the outward elements, and viſible creatures of



of the Sacrament, to death & damnation. These are the chiefest points of your godly instruction, so far as my weake memozie will serue me to remember; that I may not speake of other matters, which you learnedly handled by the waie.

*Amb.* You haue rightly collected the whole substance of my discourse, into a brieife summe: whereby I find that God hath giuen you a good feeling of the truth.

*Oncl.* Now if I may not seemeouermuch tedious, & troublesome vnto you, & to do you wrong, by hindering you from some better exercise & study, I would earnestly request you, to bestow a little more time, to instruct and teach me, how I and all other Christians, ought to prepare our selues, to the worthie receiuing of this so high and heauenly a mysterie.

Of the due preparation to the worthy receiuing of this Sacrament.

*Amb.* I cannot chuse but like well, and comend your godly & zealous mind, in coueting after knowledge: and this, wherein you are now so willing and desirous to be instructed, is a speciall thing, most expedient and needfull

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needfull to be knowne of all people,  
for their soules health : for it is not a  
light or trifling matter, to come to  
the holy Communion, but a matter  
of great weight & importāce; name-  
ly, of saluation or damnation, as the  
Apostle teacheth vs in these words:

*He that eateth & drinketh vnworthily,* **1.cor. II. 29**  
*eateth & drinketh his own dānation, be-  
cause he discerneth not the Lords body.*

Ones. What is it (I pray you) not  
to discerne the Lords body?

*Ambr.* It is as much in effect, as  
not to esteeme and regard the holy  
mysteries of the Lordes body and  
blood, as the dignitie and worthiness  
of thē doth require; but to come vn-  
to them vnreuerently & vndeuous-  
ly, as vsually wee doe to common  
meats, in our owne priuate houses.

Ones. They that presume to come  
to the Lordes table, in such rude sort,  
making no more account of the holy  
Sacrament, then you haue said, are  
in a damnable estate, as it seemeth by  
Saint Pauls words.

*Amb.* Therefore it is not without **1.cor. II. 28.**  
great cause, that the Apostle willeth **2.cor. 13. 5**  
euery

eueryman, to trie and examine himselfe, before he presume to eate of that bread, and drinke of that cup.

Onesi. How must that be done : how must a man (I say) trie and examine himselfe to know whether he be a worthy guest, for the Lordes table :

*Ambr.* In this case, three things are chiefly required of vs : First that we should deepeley consider and premeditate with our selues, what the Sacrament of the Lords supper is, wherefore and to what end it was ordained : for, vnlesse wee vnderstand, what the thing it selfe is, and to what vse it properlie serueth, it cannot be, that we should resort vnto it, and vse it, with such reuerence and true deuotion, as we ought to doe.

Onesi. Most certaine it is, as you say, as I haue learned by my own experience: for in al my former years, being ignozant of the right end & vse thereof, I conceined more superstitionlie, than reuerentlie of it ; and receiued onlie once in the yeare, and that more  
for

for custome sake, then for any good deuotion sake. And if there were any zeale at al in me, it was a blind and superstitious zeale, viterly void of knowledge.

*Ambr.* I do easily belceue you, & am verily perswaded, that at this present day, the greatest cause wherefore so many men & women do come so irreligiousslie and so vnreuerently, vnto this heauenly Sacrament, is the want of due consideration of the thing it selfe, and the hidden mysterie thereof: because they do not diligently ponder, what it is, whose ordinance it is, to what end it was instituted, how it ought to be receiued, what singular fruit and comfort it bringeth to the worthie receiuer, &c. Where these things either are not known, or not throughlie considered, there it is not possible, that the Lords holie ordinance should be esteemed and receiued, with such reuerence & pure deuotion, as of right it ought to be.

Ones. This then, I perceiue, is a chiefe and principall point, required

¶

in



in all those that will receiue woorthily, deeply to consider, that the celebra-  
tion of this holie Supper, is not the  
invention of anie mortall man, but  
the institution of Iesus Christ the  
sonne of **G D D**, that it is appoin-  
ted to bee continuallie ministred in  
his Church, to put vs in mind of the  
marueilous worke of our redempti-  
on and saluation, purchased with his  
pretious body & blood, that the bread &  
wine, being sanctified by the word of  
God and prayer, are not now com-  
mon bread and wine, but are made  
holie sacraments of the Lords body  
and blood, to be receiued of all faith-  
full people, for a perpetuall remem-  
brance of his death & passion. Sure-  
ly the meditation and consideration  
of these things (as you haue said) will  
breede in vs a deuout and reverend  
opinion and estimation of these holy  
mysteries, that we may not intrude  
our selues rashlie and rudelie, as a  
great number doe.

*Amb.* Secondly, it is expedient,  
and needfull for vs, diligently to call  
to mind, and throughlie to weigh  
and

and ponder, what manner of persons they ought to be, that will be wor-  
thie receiuers of these holie myste-  
ries : namely, such persons, as in  
whom the fruits and effects of these  
mysteries may take place, and such  
persons as to whom the grace and  
promises of Christ may properly ap-  
pertaine.

Ones. I doe not well vnderstand  
your meaning, in this point : I pray  
you open it more plainely in larger  
wordes.

*Ambr.* My meaning is this : that  
they must bee members of Christs  
mysticall bodie, they must be within  
the Arke of Christs Church, they  
must be true faithfull Christians, en-  
dewed with faith, hope, and loue,  
with hearty and vnrained repen-  
tance, inwardly hungring and thirst-  
ing after the grace and mercie of  
God, in Iesus Christ. Vnlesse these  
things be in them, they cannot bee  
meet and fit Guests for the Lords  
table, neither can they be partakers  
of the spirituall fruites and benefites  
of this holy Sacrament.

What man-  
ner of per-  
sons they  
ought to  
be, that will  
receiue  
worthilie.

Ones. Now I conceiue the right sense and meaning of your former wordes, procéde I pray you to the third point.

2. cor. 11. 28  
2. cor. 13. 5

*Amb.* The third thing required of vs, is this, that we should euery one particularly, enter into our own consciences, and examine our owne heartes, whether we be such manner of persons, as I haue spoken of: namely, whether we be of the number of those, to whome the gracious promises of Christ do properly appertain, and to whom the mysteries of his body and blood may bee auaileable vnto saluation: which thing shall best appeare vnto vs, if by examination of our selues, wee shall find, that we haue a right and a true faith, earnest and hearty repentance, true brotherly loue and charitie, with a ready and willing mind to be reconciled vnto others, and to forgive all others, euen as we our selues would wish and desire to be forgiven of God.

Ones. These are speciall partes and duties of Christianitie: without the

touching the L. Supper. 69

the which, it is impossible to please  
God

*Ambr.* Yea, they are the very  
wedding garment, that is spoken of  
in the Gospell, for want whereof, it  
shalbe iustly said vnto vs, Friend, how  
camest thou in hither, not hauing on *Mat. 22. 11*  
thy wedding garment?

*Ones.* What other thing is yet  
requisite, that we may communicate  
worthily?

*Amb.* In the time of the action &  
celebration of this holie supper, we  
must haue our mindes whollie occu-  
pied, in the meditation of Christes  
death and passion, feeding vpon his  
body and blood (as I told you be-  
fore) inwardly in spirit, by faith.  
And therewithall we must offer vp  
vnto him, the sacrifice of praise and  
thanksgiuing, for the most gracious  
and mercifull worke of our redemp-  
tion and saluation, considering (as  
the Apostle saith) that we were dear- *1. cor. 6. 20*  
ly bought. And this is to be done, as  
well priuately and secretly in our  
owne hearts, as also publikelic and  
openlie, with the rest of the congre-  
gation:



gation : for hereof this Sacrament hath his proper name , to be called *Eucharistia* , that is , the Sacrifice of praise ; which is a principall duty required of vs at all other times , but chiefly at this time.

**Ones.** There is verie great reason , wherefore all men and women should be mindful and carefull to performe their bounden dutie in this behalfe , at the receiuing of the holy communion : because therein Christ crucified is most liuely described and represented vnto them. But it is much to be doubted , least a great number , in manie places , do omit and neglect this dutie , through ignorance , because they do not know nor consider the deepe mysterie of this heauenly sacrament. And herein I my selfe do most humble craue pardon and mercie of God , for that in my former dayes of blindness , I haue as greivously offended that waie , as any other.

**Amb.** You doe well , to acknowledge this your offence and trespass. And I pray God , giue me , and you , and all others grace , heartily to repent

# touching the L. Supper. 71

pent for our vnthankfulnes towards him, and hereafter to imprint the inestimable benefit of our redemption more deeply, in our hearts; that considering the aboundance of his great loue and mercie bestowed vpon vs, in his sweete sonne, we may bee inwardly moued & prouoked to offer vnto him (as our bounden dutie is) the calues of our lippes, to wit, the sacrifice of praise and thanksgiuing, by lauding and magnifying his holie name.

1. Cor. 11.  
1. Cor. 10.  
1. Cor. 10.  
1. Cor. 10.  
1. Cor. 10.

Hose. 14. 3  
Heb. 13. 15

**Onesi.** The Lord for his mercy grant it.

*Amb.* These are the things required of vs, that we may receiue the holie mysteries of Christes bodie and blood, worthily. Which being obserued and performed, we do not onely eate the bread of the Lord, but also the bread, the Lord, as Saint *Austin* speaketh: that is to say, we doe not onely eate the bare and naked signe, but also the thing it selfe thereby signified, to wit, Christ the Lord, who is really present to the faithfull receiuer.

August.  
Apostoli m<sup>a</sup>  
ducau. po-  
nem domi-  
num; Iudas  
panem do-  
mini, contra  
dominum: il-  
li vitam; his  
panem.

The bread  
of the  
Lord: and  
the bread  
the Lord,  
two things.

Oneli. Among all other pointes,  
by the helpe of God, I will not forget  
this one point, to put a difference, be-  
twene the bread of the Lord, and the  
bread, the Lord.

*Amb.* It is well noted of you: for  
it doth confound the Aduersaries,  
who doe wrongfully charge vs, that  
wee make this Sacrament nothing  
else, but a bare and naked signe. Al-  
so it proueth, that the infidels and  
wicked do not eate the verie body  
of Christ, as the Papists affirme, but  
onelic the sacramentall bread, and  
that to their owne damnation, as *Iu-  
das* did.

Oneli. Both these things (God  
willing) I will remember. But pro-  
ceede I pray you in your former mat-  
ter: for I doubt I haue interrupted  
you.

*Ambr.* My minde and purpose  
was, to shew you, that they which  
communicate religiouslie and wor-  
thily, at the Lords table, do not on-  
ly eate and drinke the externall ele-  
mentes and creatures of bread and  
wine, but do also receiue the grace  
and

and vertue of Christ his bodie and blood, namelie forgiuenesse of their sinnes, iustification and righteousnesse before GOD, reconciliation, and attonement with him, peace, ioy, and comfort in the holie ghost: to be short, they doe eate the food of immortalitie and life, they are vnited vnto Christ, and incorporated into his mysticall body, they dwell in Christ, and haue Christ also dwelling in them, by his spirit: finallie, they are made partakers of all the fruites and merites of Christs Incarnation, Passion, Resurrection, and Ascension, and inheritors through hope, of his euermlasting kingdome.

*Onesi.* Verilie, they that saie such things, declare plainelie, that they make not this holie myserie, a bare and naked signe, but a fruitfull and an effectuall signe, to all those, that by due examination and preparation of themselves, doe participate thereof worthilie.

*Ambr.* Now a fewe words more, and so I will cease to detaine you any longer, at this time. When we haue



haue receiued the holie communion of the Lords bodie and blood, it shall greatlie behooue vs to ioyne together in humble and hearty prayer, and to craue the assistance of Gods holie spirit, that we may perseuere and continue in the state of grace, & in the way of godlines, that we may runne forward in the good race that we haue begun, that we may finish our course, and keep the faith vnto the end, hauing an vpright conscience toward God, and a charitable heart toward our neighbour. And whereas before time, we haue fallen through infirmitie into manie grosse and greuous sinnes, we must instantly desire God, so to hold vs vp with his right hand and with his holy arme to stay vs, that we may not fall into the like sinnes againe, but that we may become new creatures in Christ Iesu, to serue him in true holiness and righteousness all the daies of our life.

Onesi. This is a most necessarie aduertisement, and a thing which all men and women, that haue a care of

1 Cor. 9. 24

2, Tim. 4, 7

Gal. 6, 15

2, Cor. 5. 17

Luk. 1. 75

of their soules health, should of themselves remember.

*Amb.* So it is. And yet, pitifull it is to behold, how little care and consideration is had of it, euerie where: for in most places, many people, when they haue beene at the Lords table, do not onelie lightlie esteeme the waightinesse of the matter, but lewdlie giue themselves to wanton companies, gadding hither and thither, to alehouses and taverns, & spending the rest of the day in eating and drinking, in sporting and playing, in vaine pastimes and pleasures, and in much vngodly and vnseemelie behauiour.

*Oneli.* In verte deede, this was the common vse and order in elder time: and I thinke (as you say) that it is continued in many places, to this day.

*Amb.* Oh, how doe these people consider the worthinesse and dignitie of the heauenly feast and banquet, whereof they were partakers the same day? how do they remember and consider, the solemne vow  
and

The vow  
and pro-  
mise made,  
at the  
Lords ta-  
ble.

and promise, which they made vnto God, being at his holie table? there they offered and presented, vnto the Lord, themselves, their soules, and bodies, to be a reasonable, holie, and liuely sacrifice vnto him. How well is this accomplished and performed, when immediatelie they fall to their vaine delights and delightfull vanities? that I maie not speake of worse matters: what other thing is this, but to returne to their old vomit, and to  
2. Pct. 2. 22 wallow again in the durty puddle of sinne?

Onesi. Trulie, although in the dayes of ignorance, I did nothing at all mislike with it: yet now by force of your wordes, I cannot chuse but thinke it to bee a fowle abuse, and greatly offensive to God.

Tit. 2. 11

Ambr. Out of all doubt, so it is. For ( As the Apostle saith ) The grace of G O D, which bringeth salvation to all men, hath appeared, and teacheth vs to deny vngodlinesse & worldly lustes, & to liue soberlie, righteously, and godlie in this present world; looking for the blessed hope, and glorious appearing  
of

touching the L. Supper. 77

of our Lord and Saviour Iesus Christ.

And Saint Peter the Apostle to the same effect saith, That Christ his owne selfe bare our sinnes in his bodie, vpon the tree, that we being deliuered from sinne, should liue vnto righteousness. 1. Pet. 2.24

Onesi. By this, you put mee in in mind of one place, which I remember I haue heard read in the church oftentimes : that This is the will of GOD, euen our holinesse, that we shoulde abstaine from fornication, &c. 1. The. 4.3

Amb. Yea, the Scripture is full of such places : and therefore as wee ought to refraine from wanton and lewd behauiour, at all other times : so especiallie after the receiuing of the Lords holie supper, because there we doe or should whollie dedicate our selues vnto God, endeououring to bring forth fruites worthie amendment of life.

Onesi. God giue vs all grace vnsainedly so to doe : and blessed be his Name for this godlie conference, which you (good Sir) haue had with me, at this time, for my instruction  
and



and edification. And the Lord bouch-  
safe so to worke in mine heart, that  
James. i. 25 I may not be a forgetfull hearer.

*Amb.* Amen.





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A Praier to be said be-  
*fore the receiuing of the*  
holy SACRAMENT.

---

**O** Eternall God, our  
most gracious and  
louing father, how  
infinitelie am I and  
all manking bound vnto thee  
for thine abundant greate  
goodnesse: When wee tho-  
rough the Disobediẽce of our  
first

## A praier.

first Parents were iustly disenherited and depriued of thy glorious kingdome, and being void of all righteousnesse, were made the bondslaues of sinne, Death and euerlasting Damnation; thou of thy tender loue, and mercie towards vs, diddest vouchsafe according to the determinate purpose of thine vnsearcheable wisdom, to send downe thy deare and onelie Sonne from the Throne of thy diuine Maiestie, to take vpon him the shape of a seruant, and to make himselfe of no reputation, being incarnate of the blessed Virgin, and made a true and perfect man: Who, when he had fully accomplished the Law, and performed all righteousnesse for vs, was content in the end, according to

## A Prayer.

to thy blessed will, to bee betrayed into the hands of sinners, to be whipped, scorned, mocked, reviled, crowned with thornes, and cruelly put to death vpon a shamesfull crosse among theeues and notorious malefactorz. These things (O Lord) thou wouldest haue him to suffer, not for any deserte of his owne (for he was innocent, harmelesse, vndefiled, and free from all sinne): but for our sakes, and for our defects onlie, he indured these iniuries & wrongs, to satisfie the rigour of the Law; and to pacifie thy grievous anger and wrath, iustly concerned against vs for our sinnes. We had transgressed, and hee was punished. Wee had offended, and hee was tormented. Wee by our disobe-

G

be



## A Prayer.

bedience, were fallen from  
grace: he by his obedience,  
restored vs to grace. We by  
our manifold and haynous  
trespasses, became an abho-  
mination: hee by offering vp  
himselſe vpon the tree, became  
a reconciliation. And where-  
as we, through the aboun-  
dance of our wickednesse,  
were made subiect to the cru-  
eltie and tyrannie of Satan:  
he, through the aboundance  
of his bottomlesse mercy, was  
readie and willing to paie a  
deere price for our ransome,  
and to giue his owne body  
and blood for our redempti-  
on. **O LORD our GOD,**  
how wonderfull is the ten-  
der loue, and the louing kind-  
nes, which thou in thy sweete  
Sonne hast bestowed vpon  
vs miserable and wretched  
sin-

sinners ! No mans heart is  
able to conceiue it : much lesse  
anie mans tounge able to ex=  
presse it. And now (O Lord)  
how is it possible for me, thy  
poore sinfull creature, to re=  
quite the least part of these  
thy manifold, great, and vn=  
speakeable mercies ! I know  
and confesse, that it is not in  
the power of anye mortall  
man, or angell to doe it. The  
onelie thing therefore, that  
thou requirest at our hands,  
is to shew our selues obedient  
and thankfull towards theet  
which thing although I can=  
not sufficiently do : yet Lord,  
I wil indeuour to performe it  
so far forth as I am able, even  
from the bottom of my heart,  
and from the very depth of  
mine vnderstanding. In to=  
ken and signification where=  
of,

of, I haue at this instant ad-  
dressed my selfe to come to  
this thy holy Table, there to  
receiue the Sacrament of the  
blessed bodie and blood of thy  
sonne Iesus Christ, accor-  
ding to thine ordinance, and  
to offer vnto thee, (as my du-  
ty is) the sacrifice of praise and  
thanksgiuing, with the rest  
of thy faithfull congregation.  
Now vouchsafe (good Lord)  
I humbly beseech thee, so to  
worke in my heart by thy  
grace and holie spirit, that I  
may worthyly receiue these  
heauenly mysteries, to the re-  
uiuing and refreshing of my  
sinfull soule, that I may purge  
out the old leauen of my cor-  
rupt and wicked nature by  
heartly and unfained repen-  
tance, that I may spirituallie  
eate Christ his flesh, & drinke  
his

## A Praier.

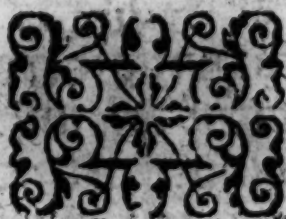
his blood by a true and a liuely  
faith, that I may effectually  
feede vpon the Merites of his  
Incarnation, Passion, Re-  
surrection, and Ascension, by  
vertue of the sweete and  
comfortable promises, made  
vnto vs in the word of thy ho-  
ly Gospel: finally that I may  
bee partaker of all the fruits  
and benefits of that most pre-  
tious and perfect Sacrifice,  
which hee in the bodie of his  
flesh offered vp once for all vp-  
on the crosse, for the redemp-  
tion and saluation of man-  
kind: that through a stedfast  
and constant faith in him, it  
may bee available as well for  
me, as for any others, to the  
obtayning of free iustification  
& righteousness in this world,  
and of eternall felicitie and  
blessednesse, in the world to



A Praier.

come. Grant this (O merci-  
full Father) for the loue of  
thine onelie begotten Sonne  
our Lord: who, being the vic-  
torious Lyon of the tribe of  
Iudah, and hauing conquered,  
Death, hell, the diuell, and all  
his power, doth now line and  
raigne in the highest hea-  
uens, coequall and coeter-  
nall with thee and the  
holie Ghost, for e-  
uer and euer  
Amen.

A






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A Thanksgiuing to be  
*said after the receiuing*  
of the Communion.

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 LORD GOD,  
heauenly Father,  
how manifold &  
wonderfull are y  
great merities,  
which thou hast bestowed vpon  
the children of men! As  
they are infinite in number, so  
they iustly deserue infinite  
G 4 thanks

## A Thank-giuing.

thanks and promise. And if we should doe no other thing all the daies of our life, but offer vnto thee the calues of our lippes, by extolling and magnifying thy holie Name: yet we should not in anie sufficient measure accomplish the bounden dutie, that we doe owe vnto thee, for thy most excellent and gracious benefites: namelie, for our Creation, Redemption, Justification, Sanctification and continuall Preservation in all our extremities and dangers. These and all other the like testimonies of thy fatherlie loue and good will towards vs, we acknowledge to haue proceeded from thy free grace and mercie, without any worthinesse or deserving of ours, who are vile, miserable and wretched

## A Thanksgiving.

wretched sinners. And now  
(O Lord) whereas thou hast  
purchased at this present, by  
the helpe and meane of these  
holie mysteries; inwardlie to  
feede vs with the spirituall  
foode & heavenly Manna of  
the bodie and blood of thy  
sweete Sonne; we render vn-  
to thee all possible thanks for  
the same, ascribing all honour,  
praise, glory, and dominion  
onelie to thee and none other,  
who in the pluralitie of per-  
sons, art one true, eternall, and  
euertlasting God, blessed for e-  
uer and euer. Accept and take  
in good part (O deare fa-  
ther) this our dutifull and o-  
bedient seruice. wherein wee  
offer and present vnto thee  
not the flesh of brute beasts,  
but our selues whollie, both  
bodie and soule, hereafter to  
be=



## A Thank-giuing.

become thy faithfull and vn-  
fained seruants, endeuouring  
to do and fulfill those things,  
to the vttermost of our pow-  
er, which are pleasant in thy  
sight, and agreeable to thy  
will, reuealed in thy holye  
word. Which thing that we  
may be able thzoughlie to per-  
forme, we humbly craue the  
Daylie assistance and help of  
thy grace and heauenlie spirit,  
that we may not looke backe  
to Sodome with Lots wife,  
nor retorne with the dogge to  
our old vomite, but that wee  
may euermore remember the  
couenant and promise, which  
we haue now made at thy ho-  
ly table: and so labour to runne  
forward in the race of true  
bertue and godlinesse, that at  
the length we may winne the  
prize, and obtaine the reward.  
Graunt

## A Thangf-giuing.

Graunt (O most louing and tender father) that wee may not loue the world, nor the transitorie thinges of the world, but that we may seeke the thinges that are aboue, where Christ sitteth at thy right hand, and that wee may set our affection not vpon earthlie things, but vpon heauenlie thinges; alwayes expecting, as wise virgins, the glorious appearing of thy son Iesus Christ: that hauing our Lampes & oyle in readinesse, we may be found meete to accompany him at his coming, and to enter with him into his ioyfull kingdome, there to behold the excellencie of thy diuine Maiestie, and to enioy the fellowshippe of thy blessed Saints and Angels, who never cease to laud and glorifie

## A Thank-giuing.

glorifie thy holy name, euer-  
more praising thee and say-  
ing; Vnto him that is king of  
Kings and Lord of Lords,  
vnto the great and mightie  
God, who onelie hath immor-  
talitie, and dwelleth in the  
light, whereto none can at-  
taine, vnto him that is Uni-  
tie in Trinity. and Trinity in  
vnitie, who is inuisible, incom-  
prehensible, and only wise,  
be all honoz and woꝛship,  
Dominion and power, e-  
uerlastinglie, woꝛld  
without end,  
Amen.

## FINIS.



continued

In the eighth page of the  
the full line, for the words read  
again.



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*Erratum.*

In the eighth page of B, and  
the first line, for promise read  
praise.

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*Erratum.*

In the eighth page of **B**, and  
the first line, for **promise** read  
**praise.**

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